

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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For the Christian Repository.

My opponent informs us that "Christianity is distinguished from Polytheism by the belief of one God"—he might have added it is distinguished from TRUTHISM or TRINITARIANISM by the same belief! The doctrine of "three distinct and separate persons in the Godhead" of "three distinct eternal Spirits"—of "three distinct intelligent hypostases, each having his own distinct intelligent nature" is so palpably FALSEHOOD, that it needs no demonstration. Even the "Jews, Mahometans, and Deists," dark as they may be in religion, have yet too much light to embrace it. That the "Jews" ever held the doctrine of the "Trinity" is a slander against them and all the Scriptures of the Old Testament!

"I have frequently charged you with denying every peculiar doctrine of the Gospel." That Paul has frequently so charged us is true, and much too true to allow him any claim to the character of a candid antagonist! It has evidently been his aim from the beginning of the present controversy to vilify and defame us. I think I am safe in saying that so much calumny and detraction has not issued from any one pen, within the last century, as Paul has uttered against us!! Happily for the Society I advocate, its character and religious sentiments are so generally known, that in most cases, the public are prepared to attribute his aspersions to their proper cause.—Is not a belief in the divinity of Christ as the Saviour, Redeemer, and Mediator; the only means of Salvation—in the divine inspiration of the Apostles, the authenticity of the sacred writings, the necessity of faith, repentance, the new birth; of righteousness, sanctification and redemption through Christ.—I say, are not these peculiar doctrines of Christianity, and are they not fundamental principles of our Society? If they are, how can my opponent venture to charge us "with denying every peculiar doctrine of the Gospel?" That his malice should so far outrun his judgment, indicates a loss of sight! If we do but touch some men's interest it seems to blind them to every thing else. This is one of the consequences of a mercenary ministry!—"A thousand dollars a year" is sufficient to bribe some men, to publish falsehoods so gross, that hardly any man they meet is so ignorant as to believe them!!!

In pursuance of my design to answer all the arguments of my *tritheistical* opponent I will now proceed to notice,

1st. His reply to my assertion that "the Trinitarians are so split to pieces and widely divided on this incomprehensible doctrine that it is hard to tell what is the commonly received doctrine or whether there be any such!"—That my readers might know the ground of this assertion, I stated the doctrine of Waterland, Howe, Owen, Pearson, Bull, Burnet, Wallis, Tillotson, and Watts, on this subject. Between the five first named "Paul" thinks it will puzzle common readers to discover much diversity of sentiment! Who he means by common readers he does not inform us. Such I presume as have been accustomed to his leading strings; I think it will puzzle those who dare to think for themselves, to discover much similarity in the doctrines of the authors I have quoted. Burnet he disowns, calling his doctrine, though it be as clearly Trinitarian as any other, "an abomination." He has manifested unusual candor in admitting one species of Trinitarianism to be an abomination, although it will not be easy to shew why it is more abominable than the rest!—Wallis, Tillotson and Watts he does not object to, of course he allows them the palm, of Orthodoxy! Let us now compare these orthodox systems and see if it "will puzzle common readers to discover much diversity of sentiment between them!"

"Waterland" would be an Athanasian only that he asserts the three divine persons are independent upon each other, and is therefore more palpably a TRUTHIST, than even the Monk who wrote what is called the Athanasian Creed! "Howe" is unequivocally a believer in three Gods, as he supposes "there are three distinct Eternal Spirits, or distinct intelligent hypostases, each having his own distinct intelligent nature."—"Owen," "Pearson" and "Bull" differ both from Waterland and Howe—Waterland in that they make the Son & Holy Spirit dependent on the Father, as the stream on the fountain—from "Howe" in that they do not make the Father, Son, & Holy Ghost, three distinct eternal Spirits, but three distinct somethings: not separated nor separable from the Divinity, but existing in it. "Wallis" and "Tillotson" differ widely from them all, as they believe the distinction between the three persons is only model. "Watts," with respect to the divine nature and its manifestation in the flesh, came nearer to the doctrine of Scripture than any of them! He maintained, that there is one Supreme God dwelling in the human nature of Christ—that the divine Logos was the Wisdom of God, and the holy Spirit the Divine Power." But he differed from the Athanasians very widely on the subject of the human nature, or flesh born of the Virgin Mary; this he supposed to have existed the first of all creatures!

Now, I think our readers must be very uncomfortable indeed if they can reconcile these schemes! And as "Paul" has admitted that eight out of the nine Trinitarians, whose schemes have been exhibited, are Orthodox; my position remains untouched. "The Trinitarians are so split to pieces, and widely divided on this incomprehensible doctrine, that it is hard to know what are the commonly received notions on this subject!" 2d. His remarks on the statement I made concerning the unscriptural terms used by Trinitarians. In a former Essay I gave some account of

the first invention of the terms "Trinity"—Three persons in one God, &c.—and by the finger of authentic history pointed to the "deplorable consequences" of their introduction into the Church!—I shewed that these terms were not to be found in the sacred Writings—that they were the contrivance of fallible men—the work of Antichrist. I argued, and I think fairly, that as they were never dictated by the Holy Spirit, they ought to be rejected! especially by those who believe the Scriptures to be our only rule. These objections my opponent has the effrontery to call "puerile."—So then, it is puerile to make the Bible our only rule—it is quite *bayish* to confine ourselves on doctrinal subjects to the language of divine inspiration. The *impunity and inconsistency* of such a sentiment from the pen of my opponent, will not, I am persuaded, escape the observation of "common readers."

But says "Paul" "we are not disputing about the term [Trinity] but about the doctrine. The term is a very happy one to express the three-one God!! Refute the doctrine and we will renounce the term."—But suppose there be no such God? how then? This is the point in controversy. Prove the existence of a compounded Deity, and we will not refuse the term. But if it be impossible that an infinite, omnipresent Being can be divided into parts, then the doctrine falls to the ground, and the term ought to fall with it: it would be absurd to suppose that the doctrine expressed by that term, ever entered the minds of the inspired penmen: so to refute it will, I humbly believe, be no difficult task. A man must lay aside his reason before he can believe it—he must reject the Scriptures, as the only rule, before he can consistently tolerate it—he must have many essentials of a genuine papist, in order to swallow it.—Transubstantiation, can be better defended by Scripture and reason, than the vulgar doctrine of "three persons in one God"—As to "Paul's" renunciation of these terms, it can hardly be expected whilst Priestcraft and Popery are prominent parts of his scheme!!

3d. That the term "Trinity" was invented when the Church had made great advances into the Apostasy "Paul" denies! but in so doing he denies the clear evidence of all Ecclesiastical History. In a preceding number I quoted MOSHEIM to prove my position, and if it were necessary, could easily produce abundant testimony further to corroborate it. The other scriptural terms used by Trinitarians, he says were invented by men who found them "the only contrivances by which they could defeat and baffle their subtle foes." Now how could my opponent so effectually vilify the scriptures, or cast a greater odium on divine inspiration than by asserting that these unscriptural terms "were the only means by which the subtle foes of christianity could be defeated and baffled?"—Was God incompetent to carry on his own work?—or, had the Apostles no occasion to defend our Lords divinity? Let my readers consult 1 John ii. 22, 23 Jude 4. and they will find that some in the Apostles days denied the divinity of Christ!—But he will not find the inspired penmen making use of the terms "Trinity"—"three persons in the Godhead, &c." to refute them!—He will find them using a very different language! a language much more applicable to some who defend these absurd terms—"Woe unto them, for they have gone in the way of Cain, (a persecutor of his brother,) and have run greedily for a reward after the error of Balaam (who wanted money for preaching) and perished (lost the life of Christianity) in the guisings of Core."—"having not the spirit" (but saying that the literal and logical meaning of the scriptures are our only rule.) See Jude 11. 19.

4th. "Paul" tells us that "Creeds were invented to tie up heretics to Truth." A miserable invention truly!—as useless in practice as it was antichristian in principle!—Heretics first invented them, and a widespread heresy was the result! 5th. In reply to my quotation from MOSHEIM, where he says "the doctrine of three persons in one God" had happily escaped the vain curiosity of human researches during the first three centuries. "Paul" acknowledges that "the controversy did arise from vain curiosity, not of Christians however but of Arius and others, for had not heretics begun to speculate on this subject, the Orthodox would have invented no terms to prevent similar curiosity in future."—That the "invention of terms" should "prevent curiosity" is a very curious notion. The history of the new fangled terms in the Church, the extensive schisms they have engendered, the animosities they have excited, the wars, and bloodshed, and persecution they have caused, sufficiently mark their origin; shew them to be the work of ANTI-CHRIST, and eminently calculated to excite *vain curiosity*! and if it be true that this curiosity did not originate with Christians, then the Orthodox Bishop of Alexandria, was no Christian. "Sozocrates" the Ecclesiastical Historian informs us that "the dispute arose with this Bishop, who discoursing one day too curiously concerning the doctrine of Trinity in Unity before the Clergy, Arius opposed him, and hence arose the Arian controversy!!"—Theodoret in his Ecclesiastical History, lib. iv. chap. L confirms this sentiment, as does "Constantine" in his letter to Alexander and Arius!

6th. But "Paul" not only unchristians the Bishop of Alexandria, but himself and his tri-theistical Brethren also!—as will appear from the following sentence, "Real Christians" never feel justified in indulging any curiosity on the subject."—Now there is no sect who have indulged more curiosity on the subject than Trinitarians!—as will partly appear from the opinions of Waterland, Howe, Owen, Pearson, Bull, Burnet,

Wallis and others, as stated by "Amicus"—and further by the anxiety which my opponent has manifested, to exhibit the fruit of his own *vain curiosity* in the present discussion; like a bravado repeatedly daring us to appear before the public against him!!!—Consequently Trinitarians are not "real Christians." Their precise species I will leave to "Paul" to define! One thing however may truly be said of them, they do not "float about between the Scylla of Arianism and the Charybdis of Socinianism" they have fairly landed on the shores of TRUTHISM! A land which, from its first discovery, has produced more fruits of Persecution and Fanatical Intolerance, than any other that can be pointed to, on the Religious Atlas!!!

7. To the incomprehensible and contradictory nature of my opponents scheme which I alluded to as objections to it, "Paul" says—Does "Amicus" never talk of things he does not fully comprehend? Does he find no mysteries in medicine? Does he know any thing more about Fever than a few of its properties, causes and effects, &c.—Answer. To know the properties, causes and effects, of any thing, is good ground to believe in its existence! When "Paul" can give as good reasons to believe that the infinite, omnipresent JEHOVAH is a compound Being, consisting of three self-existent, independent, immutable, omnipotent, eternal Persons, finite or infinite, which he pleases, then I will embrace Tritheism!—until then he must excuse me if I remain a believer in only one God!!!—That the doctrine of the "Trinity," as expressed in what is called "the Athanasian Creed," involves contradictory propositions, is certain, and Amicus has been taught to believe, that of two contradictory propositions both cannot be true!

8. "Paul" tells us that as he "writes for plain English people, he will not enter into a learned criticism on the Hebrew word 'Elohim' which few could understand." After introducing the subject himself and occupying a large portion of two essays with borrowed matter to enforce his views, he now begins to feel great delicacy for his *unlearned* readers! It does not however require much learning to perceive that he has other reasons for avoiding the argument! Delicacy is not a sin that he need fear to be charged with. To use his own language "This is a very convenient way of getting over an argument he cannot refute."!!!

"But our translators render the word 'Elohim' Gods, 200 times" True, and they render it God many hundred times! and can there be a stronger evidence of the truth of my assertion, that the use of this word both as a singular and plural noun is an Idiom an irregularity of the language. According to Paul's logic Ashtaroth the goddess of the Zidonians and Baalberith the Idol of the Shechemites are plural Beings, a kind of Trinities!—Can any thing be more absurd!

Many words are used with the plural termination in Hebrew which we are accustomed to express in the singular. Thus in Psalm xi. 7. "righteousness is put in the plural" For the Lord loveth righteousness (Zedakoth) literally "Righteousnesses." Many examples of this kind could be produced if necessary, to shew that no reliance ought to be placed upon Paul's whimsical theory grounded on Hebrew Anomalies.

"Paul" thinks the text, Prov. ix. 10 proves that God is a "plural Being" and that the term "holy" refers to God! He gives us no authority for this opinion, but his own; which from his ignorance of the original, manifested in a number of his remarks, we cannot rely on. Though King James's Bishops sometimes blundered in their attempts at translation they understood the Hebrew too well to translate this text to suit my opponent! The true meaning of the original would be better rendered thus "the fear of the Lord is the beginning of wisdom and the knowledge of the Saints is understanding." "The knowledge that begins with the fear of the Lord, and ends in making men holy, truly deserves to be called "understanding."

But in quoting Hosea xi. 12 (as it is in our Translation) why did not our wily disputant go back three verses in the same chapter! He would have seen the term (Kadosh) "Holy One" applied in the singular to the divine Being, which to suit his own purpose, he, in the 12th verse translates, "holy ones" but which, the better learned Translators have very properly rendered "saints"—The meaning of the original is "Ephraim compasseth me about with lies, and the house of Israel with deceit, but Judah yet has power with God, and is yet reckoned among saints."—Though Paul in quoting this passage has failed in his object, yet he has plainly proved that his notions of the original are all borrowed from Trinitarians, and of course are unworthy of any credit in the present controversy. If he will please to get somebody to look for him in the original Hebrew Bible he will find there is but 11 verses in the xi chapter. His quotation is in fact the 1 verse of the xii. chapter! If out of near fifty instances where (Kadosh) Holy, or Holy Ones, occurs as a noun in the Old Testament, it is a few times put in the plural, what then? He must have wonderful discernment that can find in this circumstance a "Trinity"!!!

The term "Holy One" as it occurs in Psalm xvi. 9. is generally admitted to apply to Christ—it is so applied by the Apostle, Acts ii. 27. and yet this same term has the plural form in the original. "Thou wilt not leave my soul in the grave nor suffer thy Holy One" (chasideycha) thy holy or sanctified ones, "to see corruption." Now, how can Paul account for this? Is there a "trinity" in Christ also!—If my opponent replies in the affirmative, as William Penn says, "the three

persons will soon increase to nine, if in the negative his whole theory built upon Hebrew Anomalies falls to the ground!!!

In reply to Wm. Penn's arguments, "Paul" calls them "metaphysical nonsense"—"unworthy of a distinct answer!!!" This is an easy way of getting over unanswerable arguments! Now in order to prove "Penn's arguments "metaphysical nonsense" let Paul answer these plain questions, not by his own nonsense, but candidly and plainly. "Are the three persons that constitute his "trine God" distinct and separate substances or not? If they are not substances, what are they? and are they finite or infinite? He tells us "Penn knows nothing of his subject"—"Paul" will now have an opportunity of shewing what he knows of it,—or whether like "Dr. Miller" he knows nothing about it—not even so much as the meaning of the terms he uses!!!

"Paul" endeavours to alarm his readers by telling them that unless God is divided into three parts they can have no Saviour! Now the Scriptures tell us plainly that God the Holy One is our Saviour! "I am Jehovah, beside me there is no Saviour." Isaiah xlii. 11; The great difference between us is, that Paul makes one third part of the Deity "a Saviour," we ascribe Salvation to an undivided Deity—to "God manifest in the flesh"—to God in Christ reconciling the world unto himself "to the only wise God our Saviour!" His followers have much more cause of alarm to see their benighted Shepherd, exerting all his influence to lead them into the dark regions of Tritheism, "the land of darkness and the shadow of death" of lifeless forms, and inefficient ceremonies!

AMICUS.

Winchester, (Ver. July 13.—The Rev. Mr. Goodell, late a Missionary in the Cherokee nation of Indians, arrived at Winchester, on the 29th ult on his way to Massachusetts. He had in his charge a Cherokee youth, 13 or 13 years old, who was also on his way to the north, for the purpose of completing his education. While here, we took the opportunity, with most of our fellow citizens, of visiting him.—He was of a darker hue than is common to those we see, generally in this part of the country; his countenance was lighted up by a very intelligent look, and one too of perfect good nature; he read with accuracy, wrote a very good hand, and was partially acquainted with Arithmetic and Geography. But two years since, this boy was perfectly wild and savage, in the midst of our western wilderness. To eat, to drink, and to sleep, constituted the whole of his life. To supply the wants of animal nature was the highest point to which he was taught to aspire—a little, to be sure, but very little above the wild beasts of the forest—and such was then his probable prospect through life. How wonderful a change has been wrought in his situation and prospects in the period of two years. His mind is already very considerably improved; and under the patronage and support of Mr. Kirkpatrick, a gentleman of Lancaster, Penn. he is to receive a liberal classical education. Surely this is not charity thrown away. A smile beams upon the countenance of afflicted humanity; when such an object presents itself. But there is another point of view, in which to the eye of an American, this charity is robed in still brighter colors. It is to this class of population that we are under the deepest moral obligation. By power only have we wrested from the original inhabitants of our country the soil which was theirs by the law of nature, and which we now call ours. Century after century have they been flying from the Inhabitants of civilized man—until few are left to weep over their own calamities. It is indeed high time that effectual means were used to extend to them the blessings of civilization and Christianity:—and the patriot must rejoice when he beholds how effectually those means are now going into operation.

We are informed that President Monroe, whilst on his tour, visited the schools at Brainerd and Elliot, and was so much pleased, that he ordered very considerable additions to be made to the buildings at his own expense of the government. Mr. [name], above named, received in this town very considerable contributions for missionary purposes. Bos. Rec.

"THE MORTAR," A SATIRE ON SLAVERY.

For sale at this office and Mr. Pogue's Dry-good store. Also at Capt. McCullough's store New Castle.—Price 12 1-2 Cents.

For the Christian Repository.

So 'long the string,' and yet so brittle,
Why don't you cut it?
Lest if thy bow should bend a little,
Before you break it—
Perchance you occupy a space,
Of breadth so narrow;
No sophistry will gift your grace,
With niggard art to quit the race,
Or dodge the arrow.

The "Watchman" has one solution, (*in petto* till it remained *solo*), for all difficulties. He resolves my writing into a "long string of sentences," which have no bearing upon the point in debate: "Admirable connoisseur!" So saying, he forces me to the court of equity, the decision drops from his own lips, I am condemned and have no appeal. So it is, he being judge. But were he a party concerned, even then he has his dernier resort; in the undeniable justice of his own criticisms. To this I agree, and leave others to judge if his appeal do not alike commend his candour and his cause, his logic and his labour. Should I follow his chain of reasoning he might call it—"to the point." But this like his own periods would be labour without end. No—awkward and foolish, I will proceed to notice his interrogations.

"Will he (Stranger) be so presumptuous as to assert, that they (Education Societies) are authorized by God, to call upon Farmers to hoe corn, rich men to write checks, house-wives to whirl their wheels, every eye to look for poor young men; and all people to rise up early and sit up late, work hard and give freely, in order to make ministers? If so, I advise him to convert his brass into gold, and he will be able to do much toward effecting the good work."

Thanking him for his advice, (what less can I do for gratuitous counsel from a pious heart?) I answer had he known more of my "presumptuous" spirit, he would have waved the query. Positively I assert all this.

God authorizes the Education Society to do good; "Cease to do evil. Learn to do well." This command enjoins upon all, the practice of virtue. Its injunctions are general, but extensive. Its prohibition is as general as its injunction, yet it forbids all wrong conduct. It prohibits theft and avarice, but does not name them. It enjoins honesty and charity, yet mentions neither. In a word, it prohibits all that is wicked in action, and enjoins all that is virtuous in conduct.

The W—— may wonder what is gained by all this! If he will stretch his thoughts a span, I will tell him. Admit the above sentiment, and we have but one more question to decide. Is the Education Society doing good? Prove the affirmative, then may sophistry evade, falsehood assert, and impudence deny, but the voice of truth will be silent.

Does the W—— understand me? I will condense in repetition what I have already written. "Cease to do evil. Learn to do well." The command binds all men to do good. If the Education Society is doing good, its conduct is sanctioned by this command. The ultimate object of this Society is "laudable." I ask no new concessions here, and expect no contradiction. Good is accomplished in the end; but the means are deemed unwarrantable. We will see.

In doing good, we may adopt any means which are not in themselves wrong.

There are actions which have no moral complexion but such as they derive from the motives of the agent. To raise the hand is not a moral action in itself. Yet if I raise my hand to beat another unjustly, the action is wrong; if to defend him from the blow of a third person, it is virtuous. For here the motive gives a moral complexion to the action. When such actions may be the means of accomplishing a good purpose, who will deny our right to adopt such means?

Again—when doing good depends upon means that have in themselves no moral character, we are bound to use such means.

Plunging into the river is not a moral act: yet if a drowning person need my assistance, and I can safely aid him, it is highly criminal to refuse. I am in such case bound to plunge into the river, and the object imparts to the action a moral character. The principle will apply in every parallel case.

Further—When we can do good by means themselves morally excellent, we are under the highest obligation to adopt those means.

When such means, and such ends meet, every thing urges to action. Here benevolence ranges a field where no clouds will hinder her harvest, no storm destroy its fruits. In the use of means, she tastes the luxury of doing good, and she looks to the issue of her efforts with the joyful conviction that she is performing a noble service. In this case the command of God, "Learn to do well," presses its obligations, and demands obedience.

I have advanced these three principles, and reason and scripture support them. Rational arguments will not subvert them. I will appropriate them to my own use.

The means by which the Education Societies labour to do good, are

In themselves wicked, or
Have no moral complexion but such as they
derive from the final object,
Or are intrinsically good.

Are they in themselves wicked? Is it wicked to hoe, or spin; to examine young men, or work hard; to rise early, sit up late, or give freely for a "laudable object?" Why certainly not. All these actions we rank under two heads, industry and charity. So far from being wicked, they were accounted virtuous in gospel times. Now by what tinsel logic the W—— convince us that actions not in themselves wicked, become so by subserving a "laudable purpose," we know not. He must give us a "long string of sentences," to prove this. I should rather say they are not wrong actions—if they are neutral as to moral character, then they receive a moral character from the final object, and as that "object is laudable," we are no longer in doubt as to the means. We are bound to use them, because they subserve a good object. But these means are not of that neutral kind which have in themselves no moral character. What are they? Industry and charity. Are not these virtues? If so, then the means are positively good, aside from the excellence of the object.

Here is room for an application of the third principle, viz.

"When we can do good by means morally excellent, we are under the highest obligation to adopt those means."

Here it is natural to glance at the posture assumed by the W——. There is a "laudable object." The accomplishment of that object requires industry and charity. The means are as good as the object is laudable. Yet these means when connected with the object become wicked! excellent reasoning! lovely theology! Sacredness of object cannot sanctify wicked means, but sacredness of object can impart to virtuous actions, a vicious character, whenever those virtuous actions are the means of attaining such object!! I conceive this to be the ground the W—— occupies, at the present time. He may remove from it if he can find a safe and honourable path. Perhaps he will advert to facts. He may assert that industry and charity are not the means the Society adopts. If so I shall beg to be told whether hoeing, spinning, and working hard, are not industry? I shall ask if giving freely for a "laudable object" is not charity? But he may further say that even if it be proper to adopt such means, the Education Society has no authority to call upon others to furnish them. Indeed! Is not a minister of Christ "whose praise is in all the churches," (such is he who wrote the extract which the W—— stiles "fanaticism,") authorized to call upon the people to be virtuous, to do good? Little as I "know of the gospel ministry," I venture to assert, that the ministers of Christ are delegated to this very service. If mistaken, the W—— will deserve my thanks for correcting and enlightening me.

I wish to put in one or two remarks to defend my sentiments from misrepresentation.

I. I do not advocate the doctrine that "the end sanctifies the means." We are not authorized to accomplish a good object by wicked means. The principles I maintain are, that we are authorized to use means which are neither good nor bad in themselves, to accomplish a good object. And that where a good object may be accomplished by good means we are under the highest obligations to use those means.

II. I do not suppose that I have touched upon every point in debate. I have not even viewed the means in every light. I have attempted to show that no one can object to them on account of their moral complexion, or moral tendency. The policy or impolicy of these means may be a subject of debate if the W—— chooses to make it such.

III. I do not adopt this abstract mode of discussion because I dread the examination of facts. I well know how an appeal to facts would result. The cause of the W—— is bad enough, heaven knows, without my producing proof that he is a calumniator of the righteous. The charges brought against the Education Society, are the subterfuge of a treacherous dealer. Look at them.

"Grinding the face of the Poor?" Why is no example given us? Because there is no method of wounding the servants of Christ, but by some missile weapon shot from an obscure corner. Savages seem to have breathed their sentiments among such men not only, but also furnished them with precedents for their martial enterprises; and instructed them to leap from their hiding places, and with an unintelligible war hoop hurl their weapons, then hide their hated heads in the foliage and underwood.

It is objected that the "Society makes an indiscriminate search for young men in the gross." 'Tis false. Every precaution that wisdom can devise, and holy cunning invent, is practised in selecting these beneficiaries. Their character for piety and talents must have been long established. They are examined and re-examined. When received, their conduct is watched daily. They are required to aid themselves by their own efforts, and do actually derive more than half of their support from their own exertions, while engaged in study.

The young men are represented as worthless loungers; resorting to study to gratify their love of ease. Ridiculous! had gentlemen studied more, they would not have gained the laugh of women, by pronouncing study the idlers choice. The midnight lamp, the ghastly countenance, pictures of death, and the early grave of many a Robinson and Persan* may refute this cruel scandal.

It is hinted that love of gain is the ruling passion of these young men. Surely those acquainted with them, their habits, qualifications for business, &c. will smile at the hint. Young men who have relinquished the fairest prospects, and sacrificed all hopes of worldly good for the service of their Redeemer. I know one of those whom a modern Thane calls to the plow and harrow, that had just fitted himself for mercantile employment. Though destitute of capital, his intrinsic worth induced his wealthy master to offer him an equal share in the profits of his business, for his services only. He refused the generous offer, and when he might have lived in splendour, and hastily amassed a fortune, he became a beneficiary of the Education Society.

Another had just completed his legal studies. With brilliant talents and sanguine hopes of acquiring honor and wealth; he was about to engage in professional employ. But an unseen hand arrested him. He suffered his blushing honours to fade, his budding hopes to die, and determined to consecrate himself to the service of God. He had expended his all in acquiring his education; his friends refused to aid him in fitting for the ministry, and he is now a beneficiary. These are not solitary cases of the kind. I might spend the week in enumerating like examples of self denial for the sake of doing good. But these are sufficient to show how men will traffic in falsehood, to calumniate innocence and worth.

It has been said that those ministers who are sent abroad from our Theological Seminaries are rooting out piety from the church, and exerting a mischievous influence upon society. Were not

* Those young gentlemen were gems of purest ray, taken from obscurity and fostered by the American Education Society. They were most respectable scholars, eminently pious, but application to books destroyed them. Persan was a member of Harvard University. His life with some of his poems and prosaic compositions are published by his class. This death was in 1819.

† See the Watchman of the 16th ult.

this contradicted by subsequent concessions from the same quarter, I should say the present state of the church gives the direct lie to the assertion. If conduct is a criterion of piety, never was the church in a more prosperous condition than at present.

I will dwell no longer at present on these misrepresentations. It were better for the W—— had they retained their false colours. It were better for him had he dwelt in the sentimental world, and not introduced himself as a dealer in facts. Unhappily for him, he has entered the world of reality. Here he has fancied cases, instituted examinations, and pressed his interrogations. But his suppositions are as distant from fact, as his wild interrogations are from solid argument. Hereafter when he prefers his charges, let him specify; or we will believe he seeks as all defamatory writers do,

"Spargere voces,
In vulgum ambiguas,"

to excite suspicions in the minds of weak men. Let me remind him that infidelity cannot contend with truth and heaven, but by abstract reasoning where sophistry appears with a better grace. By a misrepresentation of facts he cannot impose upon an enlightened public. In attempting it he gains a character. He may be accounted a sceptic without sophistry, and a hypocrite without deceiving. Will the public, the religious public be the dupes of graceless casuists, who bankrupts in religion, contempters of its duties, principles, and forms, wish for nothing so much as to involve others in the same ruin with themselves and spread moral devastation and death through the world?

But I shall weary his patience though I fear his conscience is beyond the touch of truth. As he has however undertaken to be the physician of the church he should carefully examine every symptom of its illness. I am jealous of his skill, and the exhibition he has given does not destroy my jealousy. He must relinquish his office, or prove himself qualified for its duties, or I shall raise more objections to his prescriptions. Should he not offer another panacea, I will trouble him no more.

Possibly, when he finds his ailments are not relished, and his nostrums operate unkindly, when he discovers that the religious despise quackery and look about for an able physician, he may relinquish his office for one more suited to his character and habits. I would not wonder myself, (if he does not soon fly from this religious atmosphere, which ill agrees with his constitution, to his native element,) I would not wonder I say, should he suddenly fall sick, and "perish" under the operation of his own medicine. STRANGER.

* By the "Watchman," I mean all opponents I have no design to select the Editor of that paper particularly. I do not even know his name, and therefore have no motive for personally charging him *solus* with misrepresentations. Every production in that paper on this subject abounds with such misrepresentations. I have enumerated but few of them. Let them remember, that facts are stubborn things.

ADDRESSED TO MENTOR.

Sir,

Had you as much charity as weakness, I might love you. Had you as much cunning as contradiction, I might fear you. You have complained, condemned, queried and closed. You have complained. "As defamation is the order of the day," &c. Read my essay and you will find I agree with you. I do not assert, I show you "facts misrepresented," to support your position. You afford us proof of another kind. You furnish an example; for you condemn, by basely insinuating that the E. Society separates piety from ministerial qualifications. I say basely—let the treachery of your own heart approve to your conscience the accusation. Do I now defame you? No sir. Defamation is not a charge supported by absolute proof. It is a misrepresentation of facts. This days No. furnishes you with examples (yet to be multiplied) taken from your own "charitable essays."

You query. "What is this duty?" &c. It is the laudable object of furnishing a ministry pious and learned. Interpret your own language, or that of your party, and you will understand mine.

You query still. "What do these elegant sentences mean?" &c. If you cannot interpret my language "gnostic se auton," and the difficulty will vanish. Read the mysterious sentences again, and add to it; "The name of the wicked shall rot." The text is in the Bible. You know best where to look for the comment. Finally you close. Apropos—"Once a mountain was in labor, and behold! out crept a mouse."

STRANGER.

DISTRESS IN IRELAND.

Notwithstanding the large sums of money which have been subscribed, and the immense quantities of provisions which have been sent to the Irish, they appear to be insufficient to relieve the wants of the great mass of suffering poor in that country. Their distress continued to be frightful and appalling. In the parish of Kilbolane, 1300 persons were in want of food, and in the neighbourhood of Bandon, the number in actual distress amounted to 2154; many of the wretched sufferers had not tasted food in thirty six hours. In the barony of Duhallow, with a population of 6000, the inhabitants were falling victims to famine and disease. The county of Kerry also presented a scene of great distress. The poor labourers were to be seen in groups calling upon the wealthy, and offering to labour for their bread; that they and their families were perishing, and that if something was not done for their relief they must plunder or perish. In the county of Mayo, death was rapidly visiting

those whose existence had been prolonged for a long period by the use of nettles and herbs, but whose stomachs had become so deranged by their use, that they refused to receive the natural food. Richard Mugan and his wife, of Kilbree, had both perished from want. One poor creature who had not a ticket, crawled to the spot whence food was administered, and as if it were the last and greatest effort of her exhausted nature, she immediately sunk into a swoon. Some means were, of course, employed to produce her recovery, and on loosening her clothes, it was discovered that her body was tightly swathed with a hay rope for the evident purpose of compressing the bowels and stomach! When animation was restored, she was provided with temporary relief; but even for such an object as she is, there was no room upon the poor list.

Town of Galway.—In this town, the distress is unmitigated. A number of women are daily drawing down turf from the bogs in the neighbourhood of the town upon their backs, and for as great a load as they are capable of carrying, they obtain but one penny-half-penny, performing a journey of 6 miles barefooted, under a burning sun; but such is the scarcity of money that they hesitate not to perform this arduous undertaking for so small a pittance to sustain life.

A letter from Dumes, county of Cork, describes the inhabitants as without food or money. Several exist on the shell fish and sea weed which they gather on the shore. A destructive fever had begun its ravages, and was making dreadful havoc. A letter from Macroom mentions that out of 3300 persons, the population of that town, 2000 were in absolute want, having no other means than was allowed by the committee, of five pence per day to men, and fourpence to women, and not half the applicants could procure labour at this sum. The typhus fever had broken out among them, and was raging to an alarming extent. The two clergymen of the parish were lying ill with it, having received the contagion in visiting the sick.

In the town of Sligo, a committee of gentlemen have been exploring the obscure abodes of misery, and their report of what they saw is indeed a sad and melancholy one. The town was divided into four districts for the greater convenience of visiting, and the following are the afflicting facts, which are authenticated by the names of the narrators:—

In district No. 1, were 400 individuals in absolute want. Many families had been wholly without food for 24 and 36 hours. One family had subsisted from Friday to Sunday upon boiled water grass, and one wretched woman died from want!

In district No. 2, where not more than two thirds of the houses had been visited, 618 persons were found in a starving condition, many of them not having tasted food of any kind for two days, and others sustaining nature by water cresses.

In district No. 3, there were 600 individuals suffering the same deplorable privations.

In district No. 4, the number of famishing creatures amounted to nearly 1,600.

On the most correct documents, we can assure our countrymen, (says the Dublin Freeman's Journal) that it is calculated that no less than one hundred thousand human creatures are likely to fall victims in Ireland to famine or fever, in many cases to both, and if means are not immediately applied, other parts of Ireland as well as the south and west, will most likely soon be visited with the same shocking scene of "men, women, and children endeavoring to live, on the leaves of trees, sea weeds and other destructive vegetables."

Many, I am sure, notwithstanding the great efforts, both local and foreign, that are making for their relief, will die by starvation, and very many more by the effects of bad, unwholesome, unnutritious food. I pray to the God of all mercy to give us a plentiful harvest and remove this bitter visitation."

A letter from brother Daniel McCall, dated Almont, 16th April, 1822, gives an interesting account of the want of faithful labourers west of the Mississippi, and the readiness of the people to attend to religious worship, could preachers be obtained. Mr. M. has travelled within 19 months, about 3,800 miles, besides visiting different places within 25 miles of his residence. In this affecting view of the gospel vineyard, who can refuse to pray the Lord of the harvest for more labourers?

Christian Herald.

SANDWICH ISLAND MISSION.

EXTRACTS FROM THE JOURNAL OF THE MISSIONARIES.—Continued from Page 66.

An exploring Tour.

19. This morning Mr. Loomis accompanied by William Beals, set out on an exploring tour to make the circuit of the island of Woahoo, with the design of conversing with the inhabitants at their dwellings, making known to them our object, and collecting information respecting the people and the country.

23. Last evening, Mr. Loomis and William Beals returned. The inhabitants uniformly appeared to be not only inoffensive, but friendly, and pleased to show them kindness when they had the opportunity. In some instances, where the poor natives were unable to afford them the refreshment which they needed, they wept with sympathy for the hungry travellers, and bade them welcome to the best their humble cottages afforded, both by day and by night. They appeared also ready to listen to what they were told of God, and of the precepts of his law; of the Saviour, and the first principles of his Gospel. Some of the natives had learned some passages of Scripture from our pupils, and seemed desirous to learn more. In one or two instances, a large crowd of natives accompanied them some distance to gratify curiosity. Mr. Loomis saw some evidences of what may be called the remaining shreds of idolatry;—a shapeless stone or two, decorated with colored tappa, receiving the continual offerings of grass, leaves, &c. Returning from Waimaha, they met the chief, Krimakoo, with about 200 men and women, proceeding to the work of cutting sandal wood. He gave them some fish and taro for refreshment.

Population of Woahoo.

From this survey of the island, Mr. Loomis estimates the number of houses on it about four thousand. Allowing, on an average five souls to each house, the population would be 20,000; which is, probably, sufficiently high, though former visitors have estimated the population at 60,000. Doubtless the number of inhabitants has been, since the invasion by Tamahamaha greatly diminished, by war, by a cruel superstition, by vices introduced or encouraged by foreigners, and by pestilence.

Visit to Pearl River.

28. Yesterday, Messrs Bingham and Thurston attended by some of the scholars, went to Pearl river to see John E-e, a member of the school, and favorite youth of the king, who is sick. They expected to find him confined to the house; but he was able to walk about a little, and appeared to be convalescent. Finding the walk twice as long as they had apprehended, the brethren were obliged to be absent from their companions, for the night; though in the good providence of God, they had not before been called to such a separation. Cast upon the hospitality of the heathen, 16 miles from the bosom of the mission family, they spread their mat on the ground for a bed, took an out-rigger of a canoe for a pillow, and laid themselves down to rest, having, in social prayer, commended themselves, their helpers, and the heathen around them, to the care of the unchanging Jehovah, and slept in safety and peace. This morning they read and expounded the decalogue to about 30 listening natives, at the house of E-e, where they lodged. At another place, on their return, they spoke to about 30, and at another, to about 20, on the great kingdom. As they stopped a few minutes, a man came and sat down near them on the ground, manifesting a desire to see them. He was asked, "Who made the earth?" He replied, "I do not know, but we believe there is somebody up there, that made it." "Who made the moon and stars?" "There must be somebody up there, that made them." He was told, that it was Jehovah, the great God, who made all things; that he was a wise and good God; and that we must worship him. "Well," he replied, "you know all about it; we do not know any thing about it." Another who came to hear, said, "this must be the true God;" and another said, "if this God will bring my father back to life, then I will believe and worship him." It was answered,—"At the last day, all that are dead, will be brought to life." Some said, they should be glad to see that.

The brethren arrived at their peaceful dwellings, just before the setting sun. This journey was fraught with interest; and it is to be hoped, that the word of life dispensed will be attended with the divine

blessing. We find here and there a listening ear, desirous to hear more about the great God, and the things contained in the Bible.—The brethren gave the people some encouragement, that, at some future period, they would come again and talk with them more about Jehovah, and tell them how they might go to heaven when they died, and be happy for ever.

Visit from King Reho-reho.

April 4. The king and several of his queens called upon us this morning. His majesty inspected our well, cook house, &c. Entering the house of Mr Chamberlain, he threw himself upon a bed, where he lay and rolled from side to side, for about a quarter of an hour. He afterwards visited the other rooms, and appeared pleased with our habitations. At his request the children were assembled, and rehearsed their sabbath school lessons, consisting of the decalogue, and other short passages of Scripture.

Letters from Attoi.

The brethren speak of king Tamoree in very favorable terms. Though formerly a great drunkard, he has now left off drinking spirits. He said to brother Ruggies, "Suppose you put 4000 dollars in one hand, and a glass of rum in the other;—you say, you drink this rum, I give you 4000 dollars.—I no drink it." You say, you kill me.—I no drink it."

Arrival of George Sandwich.

20. By the brig Arab, Capt. Meek, which arrived very early this morning, we received a number of letters from America. One from the Treasurer of the American Board, gave us information, that George Sandwich had sailed from Boston, in the ship Paragon, Capt. Brown, for these islands, to act as an assistant missionary. We soon had the pleasure of welcoming Sandwich to our habitation. He is the bearer of a considerable number of letters from our friends in America. We trust that He, who has kindly watched over him while crossing the tempestuous ocean, will preserve him from the vices of this land, and make him the instrument of doing much good to his benighted countrymen.

[The mission school is regularly examined every quarter in the presence of those foreign gentlemen who may be on the island, and be disposed to attend, these examinations are uniformly satisfactory, and furnish abundant evidence that the natives are susceptible of the greatest improvement.]

Examination of the School.

May 14. The fourth quarterly examination of the school. A number of gentlemen were present. Mr. Jones, the American Consul, was one of them. Kahoomanoo came in during the examination, and appeared to be pleased. The school appeared to pretty good advantage. The greater part of the scholars are now able to read in the Bible. Some have made good improvement in the art of writing. On the whole, their progress during the last year, has exceeded our most sanguine expectations. Could our patrons and friends have witnessed the examination to-day, and heard some of our pupils read in the Bible intelligibly and understandingly, and a few, it is to be hoped, with feelings of gratitude and obedience, we believe they would say, we have not labored in vain. The prospect of more usefulness is brightening, and we have good ground for believing that a great and glorious harvest of souls will be gathered from this now wretched, degraded and miserable people. It was mentioned that a Report of the school would be prepared and read to-morrow evening; also a Report of the orphan school fund.

15. This evening, in connexion with our weekly meeting, the first Report of the school, and of the orphan school fund, was exhibited. A number of gentlemen were present, who have contributed to the support of the orphan children now in the family.

[About this time the members of the mission family were generally sick—but tho' some of them were severely threatened, they all survived to continue their arduous labours.]

[The Journal of Mr. Bingham, written while he was at Attoi, (which we shall commence next month,) confirms what we said in our May number, as to Tamoree's resignation of his authority; but states in addition to our former knowledge on the subject,—that Reho-reho refused to accept his resignation. This is very pleasing intelligence, as there seems to be good reason for believing Tamoree to be a liberal, warm, and somewhat enlightened friend and patron of the missionaries.

When Reho-reho returned to Woahoo, Tamoree went with him; and was, soon after his arrival, married to Kahoomanoo, the honored widow of Tamahamaha; having, for a sufficient cause, previously dissolved his connexion with Tapooie, his former queen. This new connexion must necessarily increase his influence and power with the people, and with Reho-reho; and the mission will, we trust, derive advantage from it.

The fact stated in the journal, that Tamoree was once a drunkard, but is now temperate, affords ground for hope, that Reho-reho,—who is by no means destitute of native good sense, and of a susceptibility to mild and judicious influence,—will also reform; and, coming within the attraction of divine truth, will draw after him, like Pomare, the great body of his people. The grand desideratum with the missionaries, is, to obtain for their message the hearing ear. This being secured, an understanding heart will, in a multitude of cases, be quite sure to follow. In all countries, but especially in countries which are uncivilized, the example of chief men goes very far. It is easy to see, that if the king of the islands should attend diligently on the instructions of the missionaries, his subjects, to a great extent, would do so too. The truths of the Gospel, which always have been, and always will be mighty thro' God, would thus be brought to act upon them with great and increasing energy; and Woahoo and Attoi, might soon become like Tahiti and Eimeo.

Indeed the prospects of this mission were, at the last dates, more encouraging, although the mission had been established less than two years, than were the prospects at the Society Islands, after the missionaries had laboured more than ten years. To God belongs—to Him be all the glory.

The schools at Woahoo and Attoi are greatly prospered. The children are affectionate and docile. The seed is sown and the soil seems to be prolific. They are all taught the fundamental truths of the Gospel; and no one objects. Indeed, these blessed truths are inculcated in every school under the patronage of the Board; and so far as we know, at every school among the heathen, which has been instituted and is instructed by Protestant missionaries.

The voyage to the Society Islands, was postponed by Tamoree; for reasons which he deemed sufficient, and which, in a very friendly manner, he stated in a letter to the missionaries.

On the whole, we were never more convinced, that the Sandwich Islands present an important field for missionary labour. It is important in respect to seamen of different nations, multitudes of whom go there every year. It is important in respect to the adjacent continents & islands. It is central: and from it heralds of salvation may go to the tribes and nations in the north-western and western parts of Asia, and on the numerous islands of the Pacific. Should divine providence bless the labours of the missionaries, it will probably be found expedient to establish a school there, to which natives may be brought from the several regions, and in which they may be fitted for usefulness to their countrymen.—And why may not missionaries to the neighbouring continents and islands, be raised up from the youth of Owhyhee, Woahoo and Attoi? Are there no more Obookiah's there. No more, with hearts as warm, minds as strong, and resolutions as inflexible, as he possessed? We believe there are many such; and that the enjoyment of the same privileges, and of the sanctifying, enlightening, elevating influence of the same religion, will yet bring them forth for the enlargement of Zion.]

Herald.

From the Missionary Herald.

CIRCULAR FROM THE SUPERINTENDANT OF THE INDIAN TRADE.

Office of Indian Trade, May 28, 1822.

To the Corresponding Secretaries of the several Societies in the United States, for the promotion of Indian civilization:

By an act of the recent congress, the United States' trade and intercourse with the Indian tribes will have ceased on the third proximo. With the abolition of this system, will fall the office, which, for the last six years, I had the honor to fill, and to which I am indebted for the very agreeable relations which exist between us, but which now are about to terminate, officially for ever.

It is necessary, however, that I should apprise you of this state of things, in order that you may make new arrangements for

the transmission of your supplies and correspondence to the Indians and to those who are engaged in the work of their civilization, as all such facilities, by the agency of this office, are now at an end.

The success which has hitherto attended your efforts in this case of humanity, should, and I trust will, animate your future exertions. Conclusions, it is true, have been drawn by some, unfavorable to the success of this noble enterprise; whilst others, as might have been expected, have attempted to pour contempt upon it. But the views which have been taken, and the inferences which have been drawn from them, have been alike irrelevant. What the Jesuits did a century or two ago is one thing, what you are doing now is another—that is, your plans and theirs bear scarcely any resemblance to one another, and might be considered as contrived for the accomplishment of different ends. Scarcely any thing can be recognized in those of former times to liken them to that which is in operation at this time. Religious observances, and the ceremonies of the church, are all excellent, and should form a part of every system for the conversion of the savage into the civilized man & Christian; but they are not sufficient, of themselves to accomplish this great end, at least in the ordinary course of things. Yet those forms, and their outward observances, too, were chiefly, indeed altogether, relied upon by zealots of former times. But to these is now superadded the machinery of practical and domestic life, which, whenever and wherever put in motion, in connexion with moral instruction, never fails to work out results improving alike to the civilized man and the savage. Such is the system which is now in operation, and which has already (I mean since 1817) demonstrated its complete adaption to the great end you have in view. From such as believe Indians to be upon a level only with the beasts that perish, and who treat them as unworthy of their sympathy, and ridicule all attempts to introduce them into civilized life, no change of opinion need be anticipated until they shall become better informed.

My parting advice to you is, to persevere. New difficulties may arise, obstacles may arise, obstacles may multiply and opposition may blacken the sky of your prospects—but persevere. 'Tis the cause of your country in which you are engaged, as well as the cause of humanity. Patriotism and kindness here are essentially united. You have every inducement to persevere. The experiment, it is true, has been made, and few are now to be found prepared to advocate the doctrine that an Indian is necessarily a savage; but to yield even now, and after the proof which exists to show that he is not, might involve all future efforts. Men are apt to look at things as they see them, without stopping to enquire into the causes which operated to make them so. The question may be considered, therefore, as not yet fully settled. Let this sustain the cause. But there are nobler motives. Suffering humanity implores; the destitute are crying to you for help; the persecuted demand your protection—your country invites, and the lessons of the past admonish.

Great sacrifices, I am aware, are involved in your scheme of kindness.—The enjoyments of social and polished life are to be exchanged for the rude and cheerless prospects of a wilderness home. Friends and kindred are to be surrendered; and death itself is some times to be dared, and even met. But the greater the difficulties to be overcome, the greater the triumphs of your success.

You have my best wishes; and, be my destiny what it may, I shall not cease to cherish for you, and for those whose condition you have so generously volunteered your services to meliorate, an ardent solicitude for your success and their welfare. Thos L. M'KENNEY, S. I. T.

Extract from the journal of Mr. Wolfe.

Caro, Sept. 27, 1822, in the British Consulate

"My dear Patron,—You will have received my letters written to you when at Alexandria; and I could begin my letter with the glad tidings, that Jesus has become the crown of glory to Israel. On the 2^d of September, I left the house of Mr. Lee, the British Consul, provided with letters of introduction from Mr. Salt, Mr. Lee, Mr. Amnastasio and the Danish Consul, for Mr. Apeline, Mr. Santine, the chancellor of Mr. Salt, and the most principal Jews, G. M. (relatives of the two M.'s at Alexandria) the Jewish Rabbi, J.

A. the Jew, M. C. the Jew, A. the Jewish Rabbi C. and the Scrivano, I. H. at Cairo. I embarked upon the canal at Alexandria, in the company of my German servant, Francis, and Mahomed Effendi, formerly called Mr. English, from Boston, in America, officer in the army of the Pacha. When we had arrived at Mahudia we took another boat for Cairo. We had scarcely entered our boat, when the officers of the custom house desired a bakhsniah (present) from us, they ordered us to leave the boat, and go to another. I said to these publicans, sitting at the receipt of customs, that I was a friend to the English Consul, and that I was determined to write to him if they persisted upon our entering another boat; this had the effect; and we proceeded on our journey, without further objection, Mahomed Effendi, (once Mr. English) soon gave me his confidence, by telling me the history of his turning to Mahomedanism by principle; he is now a gentleman, 27 years of age, born at Boston, in America.—He entered as a young man 17 years of age, a college in America, where he read the writings of Voltaire, and became a complete infidel.

(Here follows a long account of a disputation, Mr. Wolfe held with Mr. English, respecting Christianity, which closes as follows.)

"I must tell you what I said at last to that sincere apostate, 'Dear Mahomed Effendi, I am a Jew, and being acquainted with Christ, I know what great mercy the Gentiles have experienced by having been received as children of God! Oh that I could embrace you again as a brother in Christ Jesus our Lord, our Redeemer, our God above all, blessed for ever! Surely, I love you; but Christ it is who enables me to love you, a Gentile and an apostate from that name which I adore, and having therefore, experienced how mighty the grace of the Lord Jesus is, I wish that you would come to him, like a lost sheep to his good shepherd, who neither slumbers nor sleeps the whole day, the whole night! It is true, we cannot reconcile every word in the divine revelation; but we are likewise, not able to reconcile many things in this universe, and notwithstanding all our ignorance, we perceive that this universe is universe—Why do you try to reconcile all things in the Gospel—as you perceive it beautiful.' He desired to be in continual correspondence with me, and is ready to renounce Mahomedanism, if I should convince him; he confessed that he perceives that I am really impressed by the truth of the gospel.

AMERICAN EDUCATION SOCIETY. EXTRACT OF A LETTER TO THE AGENT.

Wooner Ohio, —, —, —,
Dear Sir,—I shall only state the case of the Presbytery (Richland) to which I belong; it embraces nearly seven Counties, with a population rising 65,000 souls; there are ten settled ministers of the Presbyterian Church within these limits, most of them having the charge of three societies, and the rest of two; and besides they have ten or twelve vacant organized societies in their bounds, and in many other places, new societies might be formed were there ministers to attend to the business. As to the good effects that have resulted from Missionary labors, I refer to the case of the Connecticut Western Reserve, where I labored as a Missionary one half of my time for nearly ten years. I commenced my labors in 1810. At that time there were three ministers settled on the south-east corner of the Reserve, each of them to missionate a part of his time. Besides there were two others missionating all the time. Now, there are two entire Presbyteries and part of a third formed within the same limits, containing 25 ordained ministers, all having stated charges but three. I do not exactly know, but I believe the number of organized churches nearly trebles the number of ministers, and religion progresses delightfully. The whole population of this section by the late census, is 54,000. Without making any invidious comparison, it is believed there is no part of the state (of Ohio) of equal extent and population, so well supplied with the means of grace, where the moral and religious aspect of society is so agreeable and promising. And altho' something must be allowed for the habits of the people, many of whom were from the land of steady habits. Yet under Providence, the moral and religious state of society has arisen under the hand of Missionary culture. From long personal conviction that had it not been for Missionary labors, in-

stead of 25 ministers, and perhaps treble the number of churches, there would not at this day been more than half the number of either, if so many.

I am yours, &c. THOMAS BARR.

THE BIBLE CAUSE IN GERMANY.

Extract of a Letter from a Minister in the District of Nisky, Germany, to the Secretary of the Herrnhut Bible Society.

Within a twelvemonth's space, the Word of God has had free course, and is glorified, to an extent unknown before in our parts.

Notwithstanding the low price at which the Bibles are sold, the people are in general so poor, that it is a long time before they can save the few pence which we demand.

A peasant, who applied, to me for a Bible, and whom I was obliged to refuse, being then without a supply, requested me to keep the groschen (pence) for him, which he had saved, until he could bring the rest, as he might be tempted by urgent necessity to use them.—I have often been greatly cheered with the expressions of those who applied for Bibles.

Among others, I noticed an Old Man with tears in his eyes, whose wife had lost her sight, and he had just received the sorrowful intelligence that all medical aid was in vain. 'If,' said he, 'there is no help, I will comfort her by reading the Word of God; and it shall be my consolation too.'

Another Peasant surprised me, by asking how I could sell Bibles so cheap: a question which was the most remarkable, as he came from a very poor place near Moscow. I briefly related to him the rise and progress of Bible Societies: when I had done, he exclaimed with uplifted hands, 'Blessed be God! do I live to see this? I thought the whole world was like our village, where nobody cares for another, unless he can gain something by him: but now I find that there are many true Christians, who give their money, that we may read the word of God.'

In the spring a poor Boy, about ten years old, brought me a few groschen, his savings from the small presents which his Father had occasionally given him, for which he seemed highly pleased to obtain a Bible. I asked him if he should not repent, when the fruit should be ripe, of having given away all his money. 'Oh, no,' replied he, with great vivacity; 'what we eat is soon gone, but the Word of God endureth for ever.'

Bos. Rec

Andover and Princeton Seminaries.

These Institutions, though yet comparatively in their infancy, have already conferred incalculable benefits on the Church. From these schools of the prophets, a large number of servants of the cross have gone forth, with glowing hearts, enlarged minds, and liberal attainments, to labour for their Master; qualified, by the good Spirit of our God, to contend with spiritual wickedness, and, by their acquaintance with human learning, to meet and confound the subtleties of worldly wisdom. Other denominations are becoming more sensible of the importance of giving to the Ministry the aid of mental cultivation. The Episcopalians have a flourishing Seminary at New York, and are about establishing another in this District. The Methodists have one or two respectable Institutions under their patronage.—Nor have the Baptists entirely slumbered. Three or four Institutions now exist in various parts of the country, for the education of the young servant of the Church. But these have mostly originated in the zealous efforts of a few individuals, and owe their support principally to local patronage. The one, connected with the Columbian College, assumes the most importance, from its central situation, and from its public character, as the offspring of the Baptist General Convention. All these Institutions, however, are, at present, incompetent to supply the wants of our numerous and increasing denomination. Their funds, Libraries, &c bear but a small proportion to the number of young ministers, who ardently desire to be qualified to illustrate and defend the sacred word, with the demonstration of truth, and with all the cogency of argument and erudition. Let us hope that future Bartletts, Browns, Withingtons, and Boudinots, will arise, to endow these Institutions with ample resources, and thus enable them to impart to the young servants of the Baptist Church as liberal attainments as those enjoyed by other denominations.

Col. Star,

CHRISTIAN REPOSITORY.

SATURDAY, AUGUST 10.

It will be seen by reference to their Advertisement, that the "Auxiliary Missionary Society of the Presbytery of New-Castle" meet on Tuesday next. From the increased attention to religion throughout this region, and the able committee,* who we understand are to draw up the Report, we anticipate an interesting meeting.

* Rev. Messrs. James Latta, Graham & White.

We this day give our readers a sketch of the sufferings of a single town in Ireland. The papers abound with similar accounts. We may have some idea of the extent of their distresses throughout the kingdom, when it is calculated by one of their own Journalists, that "one hundred thousand are likely to fall victims."—What abundant reason have the inhabitants, of this favoured land, who have never known "cleanness of teeth," to break forth with the Psalmist, and say, "Bless the Lord, O my soul, and forget not all his benefits. Who healeth all thy diseases, and satisfieth thy mouth with good things." If we do not love our Maker, we are truly ungrateful; for he has been kind to us, above all other nations.—If it were in our power to send relief to our suffering Irish brethren, in time to relieve them, it would certainly be our duty—this we cannot; but we hope millions do commiserate their case, and pant for an opportunity to administer to their perishing necessities.

Extract of a letter received by a Clergyman in this town, from —, the language of which is equally applicable to every revived church.

"Are the young converts growing in grace, and in knowledge of God their Saviour? Do they bring forth the peaceable fruits of righteousness? Oh that they may adorn the doctrine of God their Saviour by a holy life—for now we live, if ye stand fast in the Lord. Do they love one another with a pure heart fervently?—and although animal feeling has in some measure subsided, do they display a heavenly composure of soul? Oh my dear brother, remember you are under Christ the Shepherd of this flock!—and Oh that your Session, and that of all other Churches would remember that they are stewards in the house of God—every Deacon or Elder ought to be ready at a moment's warning to tell where each sheep or lamb is, and what their situation is as respects their souls."

We are authorised to state, that Mr. Moses B. Moody, a native of Haverhill, Mass. who died on Monday last, has bequeathed the sum of \$8000 to our charitable institutions as follows:—

To the Pennsylvania Hospital,	\$2000
Orphans Asylum,	3000
Widow's Society,	2000
Penn. Ins. for the Deaf and Dumb,	1000
Phil. Nat. Gaz.	

Whether Mr. Moody be a pious man, or not we are uninformed; he has certainly set a noble example to the wealthy. Many of the prints hostile to the great christian charities of the day, express extravagant joy that he did not bequeath this money to Bible, Education and such like societies. But they ought to know that the same persons who are most liberal to Education, &c. Societies, are among the most forward in founding and fostering Widows and Orphans Asylums—they are all branches of the same tree, CHRISTIAN PHILANTHROPY. Whatever is contributed to the funds of Orphan Asylums, &c. by worldly men, or enemies to Education Societies, &c. enables the friends of the latter Societies to do more for them—so in effect, Mr. M. may be said to have contributed the sum of 8000 Dollars for Education, Bible and Missionary Societies.

Extract from the Constitution of the THEOLOGICAL SOCIETY, at Princeton.

"ARTICLE V.

Of Devotion and Improvement in Practical Piety.—It ought to be considered as an object of primary importance by every student in the Seminary, to be careful and vigilant not to loose that inward sense of the power of godliness which he may have attained; but, on the contrary, to grow continually in a spirit of enlightened devotion and fervent piety; deeply impressed with the recollection that without this, all his other acquisitions will be comparatively of little worth, either to himself, or to the Church of which he is to be a minister.

He must remember, too, that this is a species of improvement which must of necessity be left, in a great measure, with himself, as a concern between God and his own soul.

It is proper, however, to delineate the path of duty, to express the wishes and expectations of the founders of the Seminary, and to make such requirements as the nature of the subject will permit.

Sect. 1. It is expected that every student in the Theological Seminary will spend a portion of time every morning and evening in devout meditation, and self recollection and examination; in reading the holy Scriptures, solely with a view to a personal and practical application of the passage read, to his own heart, character and circumstances; and in humble, fervent prayer and praise to God in secret.

The whole of every Lord's day is to be devoted to devotional exercises, either of a social or secret kind. Intellectual pursuits, not immediately connected with de-

votion, or the religion of the heart, are on that day to be foreborne. The books to be read are to be of a practical nature. The conversation had with each other are to be chiefly on religious subjects. Associations for prayer and praise, and for religious conference, calculated to promote a growth in grace, are also proper for this day; subject to such regulations as the professors and directors may see proper to prescribe. It is wished and recommended, that each student should ordinarily set apart one day in a month for special prayer and self examination in secret, and also that he should, on suitable occasions, attend to the duty of fasting.

Sect. 2. If any student shall exhibit in his general deportment, a levity or indifference in regard to practical religion, though it do not amount to any overt act of irreligion or immorality, it shall be the duty of the professor who may observe it, to admonish him tenderly and faithfully in private, and endeavour to engage him to a more holy temper, and a more exemplary deportment.

Sect. 3. If a student, after due admonition, persist in a system of conduct not exemplary in regard to religion, he shall be dismissed from the Seminary.

Sect. 4. The professors are particularly charged, by all the proper means in their power, to encourage, cherish and promote devotion and personal piety among their pupils, by warning and guarding them on the one hand, against formality and indifference, and on the other, against ostentation and enthusiasm; by inculcating practical religion in their lectures and recitations, by taking suitable occasions to converse with their pupils privately on this interesting subject; and by all other means incapable of being minutely specified, by which they may foster true experimental religion, and unreserved devotedness to God.

The following Letter enclosed a donation of \$5. to the Amer. Ed. Society.

Asbury, June, 15, 1822.

Mr. Willis—I send you enclosed \$5 for the benefit of the American Education Society, as a small memorial of my gratitude to the Father of mercies, for his special favor to my family in the recent revival in this place. If every pious parent, whose children are made hopeful subjects of renewing grace, in this wonderful day of revivals, would cast something into the Lord as a thank-offering, how would our missionary funds be increased? O that Christians felt more deeply their obligations, and would act accordingly.

B. Rec.

A MOTHER.

ANOTHER DUEL.

The late combatants, Cumming and M' Duffie, are to fight again on the 10th inst. One or both will probably fall; and much as every Christian must deplore the fate of their souls, society will have no reason to regret the loss of men, who appear to unite the characters of the suicide and the assassin. It will be well, that such men be prevented from longer outraging religious feeling, and corrupting public morals. Nothing can be expected from the laws as at present administered. Col. Star.

CAMP MEETINGS.

A Camp Meeting for Smyrna Circuit, will be held in the woods, of P. Lecount, on the Levels, within 3 miles of Middletown, 6 from Cantwell's Bridge, and 10 from Smyrna, on Wednesday the 7th inst. and continue until Tuesday following. Aug. 3.

A Camp Meeting for Dover Circuit will be held in Sipple's woods, on Cyprus, (on the same ground occupied last year;) convenient for vessels coming up Jones' Creek: to commence on Thursday the 15th day of August next.

August 10, 1822.

A Camp Meeting will commence on Cecil Circuit, on Tuesday the 20th inst, in Mill Creek Hundred, near Mill Town, on the land of Capt. William Montgomery, 2 miles North of Staunton, about 3 miles from Newport, and about 6 miles West of Wilmington.

August 10, 1822.

A Camp Meeting will commence on Chester Circuit, on Wednesday the 28th inst. about 2 miles from Old Chester, on the ground occupied on the same occasion last year.

August 10, 1822.

Auxiliary Missionary Society of the Presbytery of New-Castle.

The annual meeting of the "AUXILIARY MISSIONARY SOCIETY OF THE PRESBYTERY OF NEW-CASTLE," will be held according to adjournment, at Upper Octorara church, on the Second Tuesday of August next, at 12 o'clock.

A. K. RUSSEL, Secy.

New-Ark, July 17th, 1822.
N. B. The Presbytery of New-Castle will meet at the same time and place.